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sahuaro wine is not used during or after this great festival. At Quitovac, in Sonora, an annual harvest feast, called by the same name, is given in August; this is accompanied by the drinking of sahuaro wine.

As the name indicates, the clowns are the funny men of the occasion, and their apparel and weapons are in accordance with their functions. Their bows are crooked mezquite roots with strings attached. Their ridiculous-looking arrows, four for each, are made from sahuaro ribs, with turkey feathers as the plumed part; like the hunter, the clown has two kinds, but his are out of proportion, three being thin and one very stout. His bracelet may be a piece of unborn deerskin wrapped around the wrist. The most striking part of the costume is the mask, which is made of canvas, like a hood that is drawn over the head; formerly perhaps basket work took the place, at least in parts, of the canvas. Small holes for the eyes have been pierced in it and the top is adorned with a large bunch of plumes from the turkey, hawk, and a black sea-bird. "Horns" made of turkey plumes are attached to the sides, soft down from a hawk being tied to the top. The decorations on the facial part of the mask symbolize clouds. Under the clown's belt is tucked a wooden machete, and large strings of sea-shells run over the shoulders across the chest and back. He wears a huge tobacco-pouch and carries a sahuaro pole on which small greasewood sticks, tied at right angles, do duty as hooks.

His bare arms, as well as his arrows, are decorated each with a spiral line made with chalk and encircling

[i.e., the clown's.—Analyst]

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796 lengthwise, while his legs are daubed in spots, the color
301 being afterward allowed to wear off. At the feast, the
● 536 numerous clowns perform pranks everywhere; they visit
796 the houses, offer food, and shoot at men disguised as
536 deer. During the dancing they keep in the middle of the dancing place. They neither sing nor talk, though they may do so if requested. If a clown breathes on a [755] sick man, the latter gets well. The mask when not used is kept in the house of the owner, usually in a covered earthen-ware jar. The dignity of the office, which does not imply the necessity of being a medicine-man, is confined to certain families, the father deciding which of his sons is to be the next clown.

796 On the wall in my lodging-room there was hanging
532 a different kind of mask, neatly made from a gourd, and painted. It is worn by a singer at the same great feast. I also secured this, and during the time spent at Santa Rosa valley I was fortunate enough to make quite a collection of such interesting objects. There are three sections of colors on the singers' masks symbolizing clouds of similar hues. The upper part is painted with red [386] ochre; then comes a black band which is produced by a mixture of sap from the mezquite and oxide of iron; the white band is made with chalk. The zigzags of the red section symbolize clouds, the dots are grains of corn. The designs on the white section denote clouds and light-
796 ning. The singers (*viinim*) have the same kind of rat-
534 tles as the clowns, consisting of a number of the small bags spun by an insect (*attacus orizaba*), with a pebble inside of each, and attached to a band around the ankle.

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727 783 vide them with water and food, of which they partook sparingly. Meat and salt were forbidden. He would come by night and they would smoke tobacco together. The first night was spent in dancing. After sixteen days' seclusion in this manner, the feast would come off, but the dieting and abstention on the part of the slayers lasted sixteen days more. If a man had killed an Apache before, he did not need to go so far away from the house or be so rigorous in his diet as the inexperienced young man.

702 796 536 Sham battles used to be a prominent feature in the social life of the Papago. The last one was given five years previous to my visit to Ánelam in the Santa Rosa valley and there was some talk of having one again in the near future. In these sham battles dummies of straw are placed in the mountains, sometimes at a distance of a two days' excursion. In the evenings before the attack the men sit for a while in a large circle, their weapons lying in the centre, but they soon disperse around the different fires to sleep, while some of them watch. Somebody goes ahead and makes a big fire near the dummies, and the attack begins at dawn. Four men have been chosen to kill the dummies, only one, who leads, carrying a shield; they all have feathers attached to their hats or to specially made leather caps.

On their return there is dancing for four nights and singing; the dancing is similar to that of the sahuaro feast. Some of the men, who are well paid by general contributions, play the part of those who kill Apaches, imitating their actions; one of them carries a shield and

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the rest have ordinary weapons. The four who killed the dummies keep away from the dancing place until the last night. They fast, and must not drink water. Pits are made in the ground, a hundred yards or more away, which are a foot deep and wide enough to hold a man sitting with legs crossed. Here the four warriors have to sit immovable during the whole night, holding the scalps of the supposed Apaches, and care being taken that they do not face either the sun or the moon. Special songs are sung for these men. One man looks after them, and they are under so much restriction that they cannot scratch their heads or any part of their body with their hands, but have to apply a small greasewood twig if the necessity arises. Their wives, who also fast, sit in pits behind their husbands. After the dance is over the four men still have to keep up the taboo and dieting four days longer; then they bathe, and when they go to sleep many songs come to them in their dreams. Among the Pimas, when the warrior had killed an Apache, his wife made a tray, with a large svastika design interwoven.

The primitive condition of Papago society is giving way to the new, but not without a jar. In old times in the house of a prominent man, with his four or five wives, no quarrels would arise. When his household was increased by the additional families of his sons who, according to ancient custom, made their homes with him, the serene atmosphere continued; there was no question of mother-in-law, or other disturbing factors, in their nicely adjusted relations. The families were large and peace